5: Dorsey & Murie E, I-5 (1903-1907) 1940
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came a great rain storm accompanied by thunder. The Chaui priest sent for the Skidi chief, and after a feast told him it was very wrong to put the calumet pipe sticks on the grave, and that if he should ever lose another child and "desired to throw away the pipe sticks, they should be buried in the grave and not on it."

MISCELLANEOUS NOTES ON BEHAVIOR

Many of the Skidi tales bear witness to an unusual form of friendly attachment which often bound two young men or two young women together for life. In this formally recognized type of friendship each shared the other's joys and griefs. It was especially common between young men, and invariably resulted in their taking perilous journeys together on hunting and fighting expeditions. Such friendships, however, never extended to sharing each other's wives.

The respect paid to old men and women was very great, particularly to old men who had been priests. Aged medicine-men were feared lest they exert their mysterious power. As a rule old people without relatives were well cared for, and there is no evidence that they were ever put to death.

Women who were the daughters of medicine-men generally claimed a knowledge of roots and practiced medicine in their old age. They also served as midwives. The position of woman among the Skidi seems at first anomalous. According to tradition and to the priests it is claimed that her creation antedated that of man. Of the sexes she is the one who acts; the other one thinks. While her position in the political and religious life of the Skidi was not great, for she could be neither priest nor chief and had nothing to say in their councils, yet she undoubtedly commanded considerable respect. She was keeper of the fire, the altar place, and the sacred bundle. Her reward for looking after the crops, staying at home and keeping the lodge clean, sacrificing corn upon the altar, and keeping the bundle clean and sweet-smelling was immunity from disease, freedom from the fear of enemies raiding the village, and protection against miscarriage, stillbirth, and the evil effects of bad animals that might influence her children.

The white man's ideas of modesty were not recognized by the Skidi. Both sexes bathed together. Children went naked until well advanced in years. In former times the men went naked in the lodge. Conversation between the sexes was without restriction, no subject or coyote tale being considered too indelicate to be told with

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VII. CLASS DISTINCTIONS

Although Pawnee mythology abounds in tales of the poor boy who achieved success, it appears that the rank of an individual was determined to a large extent by the social position of his immediate ancestors. At any rate, certain classes of society were recognized and membership in these was to a certain degree hereditary. [In the manuscript the terms "caste" and "class" are both used indiscriminately. I have used "class" throughout.] This was especially true of the highest in rank, though they might be deposed for cause, and though a child born of poor parents of low rank might through his own efforts become a tribal chief. Before enumerating the specific classes in Skidi society, one should note that all positions and all rank were conceived as having supernatural origin. In fact, the higher of these were divinely instituted and instructions given the first holders as to their duties and prerogatives. Theoretically, Skidi society was divided into two great divisions: those who made war and protected the village from human enemies; and those who by sacred and supernatural means protected the village from disease, famine, and pestilence. To these two general divisions might be added a third class consisting of poor people who did not possess rank, power, influence, or any considerable amount of property. The real distinction as made by the Skidi, however, was that of the nobility as contrasted with the common people, one's position in one or the other divisions being, as already noted, largely a matter of ancestry. But it may be repeated that there was no tribal law that would prohibit the son of a poor man from becoming a chief, and, on the other hand, it was possible for the son of a chief to become an outcast, for the individual was judged by his own actions.

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In the nobility were to be found the leaders in the material affairs of the band—the chiefs, braves, and warriors; those who looked out for the larger religious interests—the priests; and those who kept the band free from sickness and drove out disease—the medicine-men. The duties of these three groups were quite separate and distinct. Occasionally, however, one individual might at the same time be chief, priest, and medicine-man.

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Chiefs

The chiefs of the Skidi were thirty-one in number. Of these thirty-one the representative of each village, who was the owner of the sacred bundle of that village, was chief by heredity, and trans-

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